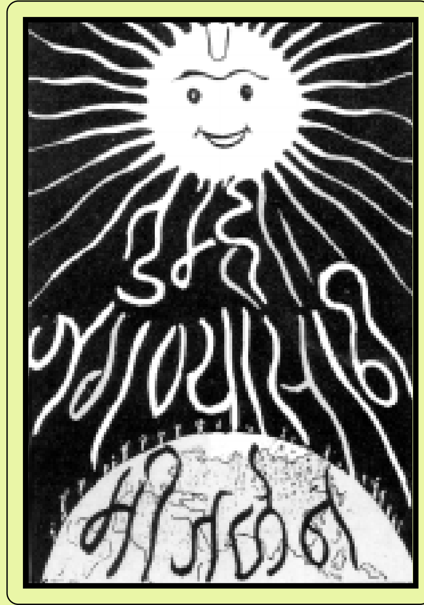
मनशक्ति



"For your Life to Bear, I keep myself Burning"
- message of the Great Sun to the world.

Social Service i.e. Benevolence

- Why for everyone?

- A scientific view

Compilation of Original articles of

Swami Vijnananand

- the first thinker of 'New Way'



Social Service i.e Benevolence
- Why for everyone?

Contents

Pardon me not, God,
Punish me for every fault,
For a single unjust pardon,
Will liquidate almightly Lord.

INTRODUCTION

'Social Service' i.e. Benevolence -

Why for everyone?

This booklet is a compilation of articles written by Swami Vijnananand - The first thinker of 'New Way' philosophy. The articles were then published in Free Press Bulletin during 1969-70. The same are reproduced here in toto.

The booklet delineates rationally the point of 'social service' in the real sense of the term (i.e. pure 'selfless' service). Such a social sevice (Benevolence) is the inner requirement of a person,being the need of soul or mind; which ultimately helps to keep the 'mind in peace' and lead tension-free life. Whatever be the category or profession - right from highest authority, officer, executive, rich, ambitious to ordinary worker, even sick, ailing, or student or say - atheist, believer, religious,- 'social service', if adopted as a 'way of life' by understanding its rationale, it will be to the eternal benefit of individual and society, ultimately in the larger cause of Nation and Humanity.

Swami Vijnananand who took 'Prakash Samadhi' on 18th November 1993, wrote over 225 books in five languages, the first 14 of which were in English. This English booklet is a small addition to them. Corresponding book in Marathi is 'Changulpanache Chamatkar' (Miracles of Benevolence), the fourth print of which is available in the Book-Exhibition Section. The Marathi edition is comprehensive, with additional points/chapters, compared to this English version. Translation of the Marathi edition into English is comtemplated in due course. In the meanwhile, this English booklet should serve as a beacon to carry the main point of 'social service', especially for Non-Marathi speaking persons; and help trail the 'New Way' of tension-free life. Best wishes!

Present Position

Based on the long-standing research by Swami Vijnananand, the 'Manashakti' Research Centre, Mumbai-Pune Road, Varsoli (Lonavla) has since become a source of great attraction of every strata of society. The Centre is equipped with 50 types of electronic & other equipment for mind-body test, 25 types of meaningful study courses and over 225 books in five languages, all leading towards tension-free success. In practice, 'New Way' honours a slogan : 'One hour a day for society', i.e Benevolence, as a panacea for any problem in life.

Those desirous of understanding the topic of 'social service' dealt with in this booklet in more details, it would be worthwhile to undergo any of the study courses being conducted in the Centre. Most of the courses are conducted in Marathi. However, the course on 'Tensions of Success & Envy' (one day course); and 'Equation of Happiness' (3-day course) are conducted in English, for those who do not understand Marathi. Welcome!.

- Manashakti - REST New Way

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1 ATHEISTS & SOCIAL SERVICE

We will discuss the fundamental question of the utility of 'Social Service' from the point of view of different groups in order to have a firm theoretical basis for a good and worthy cause.

There are many brands of atheists. In the fold of atheists are embraced those who do not believe in God, those who do not believe in idols, those who do not believe in Government, and also those who do not care for any values in life. Whether Epicurus or Charvak, they had the privilege of keeping fast to their opinions and views. Walter Malone says, "An honest man can never surrender an honest doubt."

Atheism seems on the surface a negative attitude. But such an attitude, cannot repudiate 'social service' when atheism itself is of a constructive type or is based upon intellectualism. When it is denied that this universe or for that matter, this country or this society is run by God, it has to be assumed that the responsibility falls squarely upon his shoulders, who denies the proposition. When there is nobody to take care of us, one has to be doubly careful about oneself. 'Give and take' policy between the member of the society and ourselves is the consummation of such an attitude of looking upon one's interests. How can a man holding the selfish view of 'Each Man for himself ' dare take advantage of the social order?

Of course, anarchists who disavowed social order flourished in France, Italy, Spain. And partly in oriental countries that produced Charvak and Omar Khayyam. But the

very fact that they could not survive, demonstrates the defeat which anarchism suffered. Communist philosophy treats anarchism with contempt while attempting to define it. Today, anarchists hold their own oasis in Italy, Spain and Latin America.

Max Stirner, born in the beginning of the last century and living through the middle of it was an anarchist who boasted the philosophy of nurturing the self only. He advocated to employ others freely for one's selfish ends. But when 'A' employs 'B', 'C' and 'D' for his own selfish ends, 'B' similarly employs 'C', 'D' and 'A' also in the like manner. But the real snag is, without resorting to 'Give and Take' policy, nobody can reap a harvest.

Whatever advantages the American slave-owners got from the Negro slave labour six generations back, the present American generation finds itself in a fix and realizes that there is no way out except to repay these gains, if justice is to prevail, much more. If it is thus imperative to operate under 'Give and Take' law, better it is to employ discrimination so that ultimately it turns out best for all. And in the end, Max Stirner had to create "the Union of Egoists." Social content and duty cannot thus be divorced in one's life.

Communists and Socialists are wedded to the principle of social welfare. There shouldn't be any apologies they spare their time for the society in which they live. It is amply clear why an atheist, though he may belong to any sect, should take part in 'social service' work even though he may not agree with the dialogue which now follows from the twin view-points of religion and science.

--- Swami Vijnananand

NO POLEMICS WITH ATHEISTS

Abraham, the Lord God's devotee gave shelter to an old man caught in a storm. But that old man began abusing God. Resenting his behaviour, Abraham drove him out of his house. The old man began to protest that he would go away after the storm had subsided. Even while protesting, he continued filth towards God. Driving out the old man out of the house with uncontrolled rage, Abraham retraced back his steps, when the Lord God himself appeared to him Abraham thought to himself that till now the Lord had never appeared to him, in person, so that this special grace must be attributed to his latest one of driving the old man out.

But the Lord God with fire pouring out of His eyes said, "Abraham, what have you done?" Abraham trembled in his shoes and replied, "Oh Good God, how can I give shelter to him when he was so unabatedly abusing Thee?" The Lord God replied with a grave tone, "Don't I know this? Even then I maintained him for the last eighty years, but you could not shelter him even for eighty minutes."

An atheist is honest when his atheism is not an escape from duty behind excuses. Don't pick up a quarrel with him in vain. Don't enter into polemics with him. Participate in 'one hour for society' and do good to yourselves and others.

To find work suitable for you in your spare time, write to: "Social Service" Division (Samaj Seva Vibhag), New Way Ashram, Lonavla, with a self-addressed stamped envelope.



2 HELPING SOCIETY HELPS KEEPING SOUND HEALTH

- view of science

Though it is possible to write an exhaustive thesis in extenso on this subject, we shall restrict ourselves to enunciating the principles in an aphoristic manner.

The essential characteristic of science is to create a measure for comparison by experimental evidence. This measure may be size, weight, motion or any other property.

There are many types of motions even in the human body; one of the simplest among them is the motion of the pulse. This motion of the pulse varies upward or downward during work, due to emotions. Of course, while working also, one of the six emotions is either hidden or manifest. The pulse accelerates while learning a new job but it slows down after the apprentice period. Fear may not accelerate the pulse in the ordinary course, during learning period; yet even when one is accustomed to a particular work, acceleration of the pulse due to greed or ego is inevitable. Another point to remember is that the pulse slows down when one is accustomed to physical labour. It is an important medical finding that systolic volume (cardiac) which is essential for the measurement of minute volume, is increased even during 'rest period', even after the people are accustomed to the job. Let us say, it might be due to selfishness becoming 'part and parcel of the blood.'

ENERGY DISCHARGE

We checked up boys from various age groups in order to assess the relationship between motive and discharge of

energy. The outline of the experiment is that the boys were to run a certain distance to a specific spot, where, by taking one step forward, they were to throw a ring across the distance of three metres into one fixed stump.

1. In the first test, only the running race was undertaken with no motive whatsoever. Two boys were successful in the running race. Here, the object of the race was not revealed.

2. In the second test, it was declared that consideration will be given to the factor of covering the distance to the starting point from where the ring was to be thrown. Speed was increased due to this announcement, but nobody was successful in throwing the ring across the distance of three metres.

3. In the final test, a prize was offered to the successful candidate. As a result, three candidates were successful. And the observable finding was that speed was increased by 10%. Conclusion to be drawn, as far as this experiment is concerned, was: success is obtainable by a calm and quiet effort. Chances of success are reduced when anxiety and haste are added to the effort. And chances of success are increased when desire acts as an impetus to the effort. No further experiments are necessary as S. L. Crowley has already demonstrated that normal stamina is reduced by such success.

Let us take an hypothetical case for the sake of simplicity: Normal Pulse Strokes - 80 beats per Minute;

Greed, Fear plus Physical Labour while learning a job - 120 beats.

After learning the job (Absence of fear, but presence of greed etc.) - 100 beats.

In this hypothetical case, fear may have disappeared, but greed or selfishness rules. This conclusion is so self-evident that no proof is needed to substantiate the claim. From the psychological angle, motivation for work and the effect on work of a prize, corroborate our conclusions. 'Incentive' is the glorified name for it. But the essential, scientific conclusion is, the reason for the pulse at stable 100 is the motive, even though one may not confess the 'greed' emotion to be the sole cause. Motion is as equally increased by emotion alone, as by actual work or by chemical action.

Sudden change in the pulse count while learning a new job, while doing a job and after sudden retirement from the job is not beneficial to an individual. But it is inevitable and though it has got to be accepted as a settled fact, precaution can be taken to ward off its ill effects. Rather than retiring suddenly, it is better to adjust oneself gradually by working on as a cultivated habit, with the elimination of the element of greed or selfishness (this amounts to a proposition of unselfish 'social service'). A void will thus be avoided and the consequent harm resulting from it. Though an individual, pursuing an independent vocation may remain free from this void, the energy expenditure occurring in his body during his 'busy' hours, is also harmful. This has already been observed. Play, entertainment etc. are temporary substitutes or escapes. From Darwin to Walter, many a scientist has undeniably aceepted that the result ultimate effect is not dissimilar, in pain or pleasure.

A man is naturally inclined to work throughout his span of life. But more than actual work, the motive of selfishness

goading him on and on to that work gnaws at his vitals. Remedy is not to relinquish work (because total freedom from work is an impossibility for a human being), but to cultivate the good habit of doing a part of that work with unselfishness or if that is not possible for any reason, then to do the part of that work with the least selfishness. The harmful void occurring in life can be evaded by the seed of this thought, taking a firm root in the soil of mind. This is the scientific explanation of 'social service'. This indeed is helping only oneself, in the garb of helping others. If one understands this process and its inner meaning, one will be free from the 'ego' of 'social service'.

- SWAMI VIJNANANAND

EXPERIMENTS ON MIND AND PEACE.

Based on various experiments in jails, hospitals, asylums, laboratories and various other levels, Swami Vijnananand, Lonavla, will elucidate on 'Changes in body due to good turns'. It is a very different way to relieve the mind from the tensions encountered by executives, officers and the higher strata in general. Those who are really interested in the problems of this aspect of mind, may send a self-addressed stamped envelope for admission card, to :

Mind Research Division,

Manashakti REST New Way,

76, Mumbai - Poona Road, Lonavla, Maharashtra.

India. Pin : 410401



3 WHY DRAFT PEOPLE OF RELIGIOSITY

The maxim that two extremes meet is patent even in the case of the religious-minded persons. Religion makes one a total introvert or in the alternative, a total extrovert.

In seeking genuine 'selfishness', the 'self is bound to be found. On the other hand, when you concentrate on 'self-less' service even that road leads to Rome (the self). 'Social Service' in its ultimate analysis, is nothing but this finding 'self' through selfless service. Laurels of 'Social Service' or good to others are sportaneously sung by Judaism, Christianity, Islam, Zoroastrianism, Hinduism and also by all the true religions. Lord Buddha exhorts his followers to live for the community (Sangh), meaning thereby even the society at large. Moses is the religious head of the Jews. He had to sacrifice himself for the sake of society at the ripe age of one hundred and twenty years. Zoroaster had to suffer pins and needles at Belkh for the sake of his society and religion. Christian Missions are constant symbols of selfless service. Brotherhood and proclivity for suffering in Islam and Sikhism are proverbial.

It is not correct to say that Hinduism leads the way to renunciation only. As mentioned at the outset there is absolute freedom in Hinduism to choose between the path of renunciation and action according to one's natural inclination. Examples can be cited to dispel the doubts of those who

harbour the illusion that there is no place in Hinduism for 'social service' and action.

1) 'Avatar' is the Descent of God to the level of man. This Divine self-sacrifice is the noblest expression of social service. Of course one should take care not to lose sight of the context in which this idea is discussed.

2) Mahamahopadhyaya Chitrav Shastry has given copious references of the Vedic period about 'social duty'. "Basis of the code of behaviour in Rigveda is yagnya i.e. divine sacrifice. Though religion propounded in Rigveda is sacrifice oriented," yet its in-built idea of sacrifice is more broadbased than the narrow confines of the oblational sacrifice enjoined in the Brahamanas (Karmackanda ritualistic portion) and other related books. The impulse motivating the total self-sacrifice of an individual for the sake of society by relinquishing the petty self consideration and developing the good qualities of compassion, donation, non violence etc. It is implicit in the Vedic Arya religion.

Not only the entire life of society but even the whole working of the wheel of the universe is dependent upon mutual sacrifice, not only one's riches, wordly prosperity must be sacrificed but even one's self-immolation must be done for the welfare of society. Such a wonderful message. has again and again been stressed in the eposide of Yama and principal Prajapati (Vishwakarman). The fundamental principle that by such sacrifices were the Vedas inspired in the hearts of Rishis (the Vedic seers) has been enunciated in the celebrated stanza (10.71.3) in Rigveda. "Speech is graduated to its highest nuance by divine sacrifice."

3) Universal brotherhood has been propounded in Yoga-Vashista. (5.18.08)

Several such examples can be cited if religion is not made to serve as a hand-maiden to alleviate suffering, then that religion ceases to be religion in its true sense. True religion is that which sustains the society. To take your proper share in the work of sustaining society, you must-spend some time of your daily life in "social service". In it is the dignity of religion and those who sincerely believe in religion.

Religion degrades itself when it comes down to the level of preaching narrow self interest and unjust in-equality. Social justice must flower in the practice of religion, if you are to take pride in it. King Bhagirath, even after self realization, delegated his energies to the welfare of his people and by Herculeon efforts succeded in bringing down the Ganges for the wealth and prosperity of his people.

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4 THE DUTY OF THE AFFLUENT ONES

The rich arrogate to themselves the prerogative of obtaining service from others. They are not in a mood to relinquish this prerogative even in this age of socialism. But the crucial point to decide is whether or not, it fits in with Nature's Law, for the highbrow needs work for others as a personal necessity.

The question can be perused from three angles:

1) The rich class accepting Karmic theory pleads: "We are enjoying the good fruits of our good deeds in former times." We can counter the arguments by questioning: "If former good deeds bear today's good fruit, is it not then doubly necessary to continue doing good for the continued reaping of the harvest?- coming to concept of a 'good' deed? Is it eating a guava fruit, for example, oneself or is it offering to one who needs it most? Does this not mean that it is necessary to help others?"

2) In Geeta (XVI Chapter), the 'Sermon on the Mount' (in the Bible) and also in other faiths, allusion is made to the rich suffering intense pain and agony in life and after death.

3) The third point is, in the rich members of civilized society there is greater possibility of painful diseases. This has been borne out by modern research. Though it may not be immediately apparent, the percentage of painful diseases like caneer, ulcer, etc. taking the toll of the rich members

of the civilized societies has been constantly on the increase.

'Actual physical service' to needy is the best form. But if you cannot do so for valid reasons. at least -

(A) Send contributions every month to suggested institutions by turn.

(B) Invite at yours, every Sunday or holiday, one well intentioned, service-minded student for an informal talk over a tea-cup.

THE LEAST YOU CAN DO

In four cities nearly 200 seekers have joined 'Cycle of good deeds' in a short time. For details write with self-addressed stamped envelope to: Social Service Division. New Way Ashram, Lonavla.

The following story was related in the 'Health of the Business Executives' Conference in UK. One who is quoted is Sir Richard Powell, Bt., MC., Director-General, Institute of Directors:

"The Health of Directors and executives is an intensely serious subject. At the Institute of Directors we take it seriously and we are trying to get our members to take it more seriously than they do. It is extraordinary that an able industrialist will spend considerable energy and thought on, say, tooling up a

component of business success as any piece of equipment. That this attitude does exist is well exemplified by one of the many thousands of replies that our medical research unit received from a member as a result of a questionnaire on health problems which we sent out. One man scribbled across the form 'Never had a day's illness in my life and I never see a doctor' and left all the questions unanswered. A few weeks later, we received a letter from his executors asking us to remove his name from our list of members. He had been struck down with thrombosis."

It is clear that painful diseases are on the increase in the category of rich people and also in the so-called civilized nations. A separate article is intended to show how 'social service' works as a remedy for such ills.

- Swami Vijnananand



Respiro-meter at Research Centre.



5 CURING THE SICK

George Gamov, the celebrated American writer on popular scientific topics, has narrated an interesting anecdote.

Two old acquaintances met after a long time. One complained to the other of his severe joint-pains and the consequent incessant physical trembling he had to undergo. The other replied with surprise, "Oh! But fortunately, I do not suffer like you, as I am taking cold showers for the last thirty years." Exclaimed the first, "By God! that means you were shivering under the cold showers for the last thirty years."

Everyone trying to evade a threatening disease has to exchange it by accepting pain of one kind or another. Unpalatable diet, bland or bitter medicines preseribed by the physician and 'shots' (injections), and in homeopathy, possible exaggerated reaction are examples only of pain acceptance. Prevention of pleague is manoeuvred by the appropriate inoculation with the attenuated plague bacillus serum. Examples can be multiplied ad infinitum.

Medical Science to-date does not know the cause of cancer; nor has it succeeded in unravelling even the causes of such ordinary ailments as common cold due to the difficult or exhorbitant expenditure required for obtaining chimpanzees on whom the experiments have to be performed and the consequent disparity between expenditure involved and the results obtained. On removal of calcium oxalate stones from

the kidney by operation, the surgeon prescribes a list of articles or diet not to be taken, the main article of diet prohibited being tomatoes. But complete abstention from the prohlbited diet is no guarantee that the further non-formation of renal calculi be prevented.

PRECAUTIONS

The same tale is repeated in respect of periodic physical check-up of individuals as a precautionary measure. In the Health of the Business. Executives' Conference, it was revealed by one of the participant medical consultants that the periodic physical check-ups do not necessarily reveal incipient diseases. Blood-pressure is related to the mental environment of an individual. We have already referred to the German doctor, Paul Kuhne, MD, the author of the admirable 'Home Medicine Encyclopaedia.' It is a patent fact that the very idea of one's bloodpressure being checked causes an upward spurt in blood-pressure. Thus, there is a practical diffculty in measuring an individual's true blood-pressure. Medical Science has to wend its way through these practical difficulties. And the important thing to remember is that all the effects produced by the mind are not reflected on the body to a measurable extent by the instruments currently employed. Medical Science takes cognizance of the observable and observed effects and tries to plod its way somehow. It is not a slur on medical science but a factual comment on its limitations; nay it bespeaks of the limitations of human knowledge itself when viewed in a wider perspective. The proper remedy under the existing cirumstances is to resort to medicine under

ordinary conditions, accompanied by prayer and other measures for calming the mind. In this reaction, practice must conform to the precept of thought. By this, some useful social work by the patient is meant.

NATURE'S WAY

I have shown the connection between 'Social Service' and diseases in terms of mathematics. What is the intention of Nature when you are gripped by fever for a day? Barring typhoid, what is the Nature's design in raising the normal body temperature? Medical Science tells that for one degree rise of temperature, the body responds by raising the pulsecount by ten beats per minute. That means, 1,44,000 more beats in twenty-four hours. Nature demands you to pay back the debt in terms of the increase in the pulse-count. Supposing, you have already paid back the debt in advance by doing some social work on a previous day. The pulse beats will increase even while doing such social work, Nature's purpose of augmenting more motion in your body would have been served and the possibility of fever would have been withdrawn, from Nature's design." Beats will definitely increase on doing a selfish job rather than on unselfish one but that is tantamount to the piling up of the quantum of debt to be paid back to Nature.

- SWAMI VIJNANANAND



6 WHEN SERVICE HELPS HEALING

A story is told of Alexander the Great. In his childhood, a horse merchant came to the court of King Philips, Alexander's father. Horse-experts were testing the horse on the field.

Little Alexander detected a flaw in their testing methods and protested when the experts decided to turn down the deal. The king was irate at his son's arrogance and he handed over the horse to Alexander with a view to teach him a lesson. Alexander immediately turned the face of the horse towards the sun, as he had observed that the horse was dreading its own shadow. Coaxing the horse gently, Alexander confidently mounted it and started at a good pace by setting the spurt. King Philips took his son for lost. But after some time Alexander returned back with the horse. King Philips was so overjoyed and overwhelmed that taking his son to his breast, he murmured, "Sorry, this little Kingdom of Macedonia is too small for your valour. Go forth and carve out a larger empire with your own hands."

ADVERSITIES

History also confirms that smaller adversities are prevented by taking over bigger ones. While Columbus was on his way to America, his crew grew restive and revolted for returning home. Columbus undauntedly pushed forward to his destination and thus got his name carved permanently in the pages

of history. Shivaji went to the Delhi Durbar even in the face of suspected treachery and on escaping from Aurangzeb's imprisonment, wielded his sword with even greater valour and dexterity gained by experience. King Rama could easily have given mandate to Maruti to recover Seeta from her imprisonment by Ravana in the Ashok sanctuary. The feat was not difficult for Maruti, who on a later occasion had shown his prowess in carrying 'Dronagiri' mountain all alone.

But Rama invited the calamity of a war with Ravana for the larger interest of humanity. Purified by having undergone through this trial, Rama shone better in his divine glory.

Churchill exhorted England, scorched as it was by the incessant bombing by Germans, "I have nothing to offer but blood, toil, tears and sweat." Success ultimately wooed Britain. In the second World War, the allies scored victory by resorting to 'scorched earth' policy. Faced with an adversity, one should accommodate it by inviting a bigger one. History of an individual, a family, society, religion or a nation tells the same story.

And Science supports the claim. It is not possible for doctors to protect themselves by daily prophylactic injection when treating contagious cases in hospital or while giving medical aid in an epidemic. In fact, there is no prophylactic remedy in the case of influenza and several other diseases. Who does then protect the poor ward-boys and other menial staff in the hospital under such circumstances except the consideration that the risk they take is compensated by the duty they do?

In diverse fields such as medicine, politics, research etc., the workers have triumphed over the adversities they encountered by inviting still greater ones. Rama, Krishna, Columbus, Lincoln, Lenin, Roosevelt, Churchill, Mao's Long March in China's civil war - one and all of these endorse the further pain-acceptance to 'contain' the present pain. In ordinary life, this challenge of Nature can be responded to by doing a socalled unpleasant task, e.g. Social Service. Adversity is the Great Teacher. In passing the tests set by it with fortitude, patience and perseverance, Nature's Law is spontaneously learnt. And once learnt, it should always be followed.

- Swami Vijnananand



In search of higher values of life and in tune with Nature's laws, Swami Vijnananand conclusively stressed 'internal transformation' in oneself, for purposeful life. The following lines appearing on the dedicated page of every book authored by Swami Vijnananand, are reproduced here, (as a psalm of life).

7 PEACE OF MIND BY SOCIAL SERVICE

Rich and prosperous people live in affluence but not necessarily in peace of mind. Many a time problems created by riches and prosperity vitiate the peace of mind.

It is necessary to see 'how' to obtain this peace of mind, in other words, coenasthasia, or feeling of well-being.

There is a general feeling that peace of mind depends upon physical well-being; hence the Latin dictum, "Mens Sana, Corpore Sana", "Sound body, Sound mind." Looked objectively, this is true in a limited sense only. We generally feel that as the body depends upon food for sustenance, energy lost in daily work is replenished by food. When energy is replenished this way, we get coenasthasia, a feeling of well-being. Thereby, we equate physical energy and mental energy.

Let us see how this falls short of the reality from a rationalist point of view. Scientists have elaborately calculated by means of calorimeter how much heat i.e. energy is generally required by a man in twenty-four hours for the pursuit of his daily activities. A table has been given in the Text-book of Physiology on page 345. In a controlled experiment, it was calculated that the subject received a total of 1879 large calories in twenty-four hours. Analysis of the food partaken by him showed the proportion of the proximate principles as follows:

Proteins	: 58.8 grammes (237 calories)
Fats	: 137 grammes (1307 calories)
Carbohydrates	: 79.9 grammes (1335 calories)
	1859 calories

Total comes to 1859 calories.

Let us see how a man spends this amount of energy in twenty-four hours.

Channels for Expenditure of Energy :				Calories
Heat	loss	through	skin	1374
,,	,,	,,	respiration	43
,,	,,	,,	urinary system	23
,,	,,	,,	vapour by way of lungs	181
,,	,,	,,	perspiration	227
	Rectification factor			11
			Total	**1859**

Thus output approximates intake. Difference of twenty calories is accounted for adjusting error in the use of calorimeter by the scientific workers.

This means according to Scientists energy expended by the body is replenished in toto. Even a sedentary man requires daily 1700 to 1800 calories. An average worker requires upto 2400 calories; a manual worker doing medium heavy work upto 2800 calories and a heavy manual worker upto 5000

calories. Medical Science tries to assure us that under any circumstances loss of energy in daily work is total replenishment of energy as advocated by medical science, then there is absolutely no reason for man to become old and decrepit. Basal metabolism of a man at the age of 20 years is 40 calories per metre square per hour. There is no reason for this figure to go on diminishing progressively to 35-1/2 calories per metre square per hour at the age of 70, if the contention of medical science that the renlenishment of energy by food is total, is true.

In short, while considering so-called physical energy alone as replenished by food, one has to take into account the vital factor of mind-energy which takes an essential part in this exchange.

It is clear from the above discussion that the proposition "More work, More expenditure of Energy" is a true one. Motive for more work is selfishness or desire taking many various expansive forms. Habit of work will always remain as inevitable and therefore, necessary, but one should try to see that at least for some time in one's daily activities, selfishness and devious ways of desire do not enter into the picture. Thus a reverse cycle can be set in motion on the back-drop of mind. And the seed of peace and contentment will take a firm root in the soil of mind. We have already discussed this aspect in the preceding articles, here only the interconnecting principle is enunciated again for stress and emphasis. By doing 'Social Service', one experiences an exhilarating feeling of

'inner peace' and in fullness of time, this unique experience is translated into enduring happiness.

- Swami Vijnananand



EXPERIMENTS ON PEACE OF MIND

Prescription for "Peace of Mind" has been found. Some social service plus reabsorbing certain wave-length patterns depending on personality. For the list of 'good turns' you can do at your leisure, write with self-addressed stamped envelope to : Social Service Division, New Way Ashram, Bombay Poona Road, Lonavala.

Meaningful Study Courses at the Centre.



8 TIPS TO ENSURE EXAM. SUCCESS

Whether it is the examination of your ward, your own departmental examination or your professional examination, succcess is possible, if a particular level of mind is attained.

In experiments conducted by us, improvement of memory and success followed in nearly 75% of students and officers. The particular level of mind required for this experiment depends upon the good or evil work that a man does in his daily walk of life. And, therefore, in this context, good deeds, meaning thereby the habit of helping others in spare time, assume unusual significance.

Before dealing with the main suggestions, it is necessary at the outset to clarify certain issues. The subject under discussion being of mind-power and mind being a variable entity from individual to individual, water-tight measures will not be found to be valid.

NATURE OF MEMORY

There are contradictory opinions among experts about the nature of memory and its improvement. A legendary story is told of the assessment of the answer-books written by students. In an experiment conducted in a foreign country, it was noticed that the same answer-book when assessed by different examiners was given marks varying from pass to distinction

marks. In another experiment, the same answer-book was given to the same examiner but on different occasions (time-factor involved) with a lapse of time; at one time the examiner allotted some-how pass-marks; at another time, over 50% marks. If this is the situation obtained at the level of teachers and examiners a variety of situations can definitely be expected in the case of the taught and the examiners. Even then, keeping in mind these limitations, the following suggestions can be said to be the best.

REASONS

Let us first examine some of the reasons necessitating the doing of good deeds; in other words, helping others in our spare time.

1. We have already dealt with 'social service' from the scientific angle. Those reasons are valid in the present context.

2. Similarly, 'social service' oriented towards the equanimity of mind has also been discussed and that discussion, too, is valid in the present context.

3. Change of work acts like rest for the brain and the nervous system, rather than continuous, incessant work of study. If this change of work turns out to be of a good nature, then it is doubly beneficial.

4. One has to expend energy on a large scale, while studying. This has been corroborated in diverse experimental research. To take rest all of a sudden after continuous study is not so safe as it is supposed. There is no provision in Nature

for elevated energy suddenly to come down to resting level. To give an example, heat is raised or lowered as the case may be, gradually and never suddenly. Similarly, the energy elevated during study should be lowered gradually. Study, play, some work not involving returns or remuneration and then rest. These progressive stages are beneficially convenient according to our experience.

5. The Second Law of Thermodynamics enunciates the tendency of Nature to come to a point of equlibrium. To conform to this Nature's vital law, it is necessary to take your share in helping others.

6. Every religion stresses that when you give, you can receive. And even if you are going to follow the socialistic pattern of thought repudiating religion, then also it becomes your duty to do some work for the society. It is evident that help rendered to others has necessarily to be done in your spare time. And students benefit others and in turn are benefitted themselves by doing work, at several centres according to our suggestions.

The following suggestions have been divided into two groups: General suggestions applicable to all and special suggestions intended for voluntary experiment-minded students.

TWO GROUPS

Sleep-Learning : Information about this method has

already been made known in various publications. One shouldddecide for himself which are the good points of that method and use it.

Study before sleep : One should read the difficult portion of one's study half an hour before usual sleeping time. Again getting up in the morning at a fixed time, one should re-read or go over the same portion gone through the previous night; after re-reading, one should sleep again for some time. Many have been benefitted from this procedure.

'Summary' method : After studying a page, some particular point or even some particular portion, one should try to summarize in one's own words the contents of what one has read after closing the book. If he is not able to summarize adequately, one should re-read the portion again. In this way, one should finally re-read one's own summary and if posible try to note down the salient points - a sort of abstract of the summary. The salient points written in an appropriate manner would help one to revise the whole subject at a later date in a short time.

Utility of knowledge : One should always impress deeply upon one's mind the utility of what one is studying.

Aptitude Test : Though a subject may appear attractive from a utility point of view or one may have developed a liking for it due to certain extraneous causes, one may not have an aptitude for it due to innate tendencies. Many a failure are to be traced to the non-recognition of a real aptitude of

a student. In such a case, a simply 'aptitude test' with the aid of pulse will be found to be immensely beneficial. A subject or study in which the pulse-count of a student remains low is the best for him.

VOLUNTARY

Timing & Rhyming Method : Though not in an actual verse form, rhyming and timing of certain difficult portion of the study will assist to memorize it. Even a particular instrumental music on the background will be found conducive in this context. **Time Table :** Study, rest, play, usual work, home responsibilities, all these should be properly co-ordinated in a scheduled time table. Following this time table definitely aids in improving one's study.

The following suggestions are for the group of voluntary experiment-minded stuents and persons. If these suggestions are 'rigorously' followed, they will be found to be most beneficial.

Respect to Parents, Elders and Teachers : One should salute one's parents, other elders in the house, teachers and even superior officers if not directly, at least indirectly in one's heart, before taking food, as a gesture of gratitude. 2) Concentration : Prayer is optionally meant in this context. 3) Availling on Negative Discharge. One should convey one's intention of studying by this method to a knowledgeable, impartial individual and also impart the information of the pulse on the 11th day of every month. The pulse should be taken at a fixed time before starting study. Decrease in the

pulse count will be experienced as corroboration of success
4) Practise your own Religion. If you have faith in your religion, read some portion from scriptures daily and try to co-ordinate those thoughts with modern scientific ones.

At present, centres have been opened at Pune, Mumbai and Lonavla to impart information and education of this experimental method to students and other members of society. It is intended to open new centres gradually at other places. No fee is charged, services are rendered gratis. And taking advantage of this opportunity many have scored success at impossible odds.

-Swami Vijnananand



What is the use of complaining about the so-called misbehaviour of youth and student community? You must participate in the movement of giving good direction to their thoughts, so that they can receive, absorb and assimilate good behaviour and conduct and thus can visualize their future with optimism.

Communicate to 'Education Department', New Way Ashram, Bombay-Poona Road, Lonavla, with a self-addressed stamped envelope if you wish to participate in the study classes of 'Success in Examination' meant for students. Brief hints in Feb.-March. Full course is scheduled after April.

List of English Books in 'New Way' series.

(1) God Reconsidered

(2) Purpose of the Universe

(3) What Mind Means?

(4) Science and Philosophy

(5) Life after Death

(6) Geeta in terms of latest in Science

(7) Science of Prayer-32 questions

(8) Cure without Medicine

(9) Death of Disease

(10) Cure Yourself

(11) Rich,Ambitious and Healthy

(12) Dear Mr. Boss

(13) New Way to fortune and hapiness

(14) Leap to fortune and happiness

(15) Equation of Happiness

(16) Save your child from yourself

(17) Marx proves Rebirth

(18) Fifty pictorial reminders

(19) Prayer effect

(20) Employers, Administrators...suffer,

(21) Know Your Death

(22) Mind Power.

World of thinkers about ' New Way' experiments: What they say- (Few among others)

1. Dr. E. P. LITTLE, Ph. D. (Physics) Harvard University

"In several long discussions, I have found the author a thoughtful and convincing man............. As it stands the experimental germs of these ideas seem to be logical." Foreword to "Cure Without Medicine."

2. Dr. A. R. WADIA, D. Lit., (Director, Tata Institute of Social -Sciences).

"The author has something to say which is worth saying............ He has certainly read and digested fundamentals of science."

3. P. K. MISTRY, Director, Associated Cement Co. Ltd.

"His thesis is strictly and exclusively scientific. He rejects any other approach. Listening to the author, is an experience which can bring nothing but benefit."

4. FRANK MORAES:

".............Your viewpoint is original and I have been much impressed by earnestness and conviction............."

5. Dr. V. BRODOV, Scientific Institute of Philosophy of Academy of Sciences of U.S.S.R., Moscow.

Replying author's postulate that mind exists independent of matter, as based on limiting speed of matter, " Marxism does not consider thinking as matter."

6. Justice Y. V. CHUNDRACHUD:

"The author has done original research in problems concerning man's quest of happiness."

7. S. M. KATRE, M.A., Ph.D. (London) Director, Deccan college of research.

"You have done a very original and a good job in analysing and synthesising the wisdom of the East and the West, and I am sure it will lead to a manifold close and careful study."

8. MORARJI DESAI:

"I have myself enjoyed greatly my discussions with the author on the subject treated in this Series." General preface to 12 titles of New Way Series.

9. Dr. K. R. KARANDIKAR, M. Sc., Ph. D.:

"Argument is perfectly rational and scientific," commenting on "Cure Yourself".

---'New Way' for any of your life problems ---



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Have not any of the following thoughts struck you ever in life? As a prudent and ambitious person, they must have.

FOR EXAMPLE:-

(1) "I am quite happy and fortunate. Whether and howfar that happiness or fortune shall last forever without any curse?"

(2) "[a] My son/daughter is my cherished dream. How can he/ she would develop as intelligent, yet well-behaved and grateful personality? How his tensions of study, social atmosphere etc. could be decimated?"

"[b] How he/ she could lead a happy and harmonoious married life, alongwith well-being of their progeny?"



Computorised Mind

(3) "Others are jealous of my fortune or authority, due to which I cannot have a peaceful life, though I am not at fault."

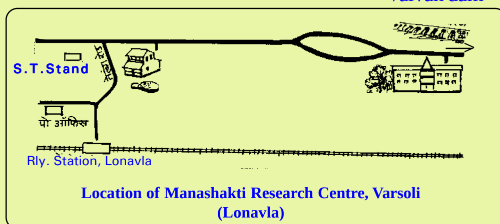
(4) "How can I face the situation during pre-operation or post-operation period or serious disease, if any"?

(5) "How can I rise to higher position? (in employment, business, political or social position etc.) OR How can I fulfil my obligations towards my leader, superiors, party, guru etc.?"

(6) "I feel that I should do something 'for others'. But what exactly should I do?."

(7) "What Will happen of me after my death?"

In brief, if you feel to 'KNOW' about basic and rational analysis of your life problems, including such as quoted above, as to lead a tension-free life, 'Manashakti' Research centre comes to aid, with rational remedies, based on long standing study and research on 'mind', as independent of matter. Research range from pre-natal to post-life stages.



Location of Manashakti Research Centre, Varsoli (Lonavla)

Location of "Manashakti Research Centre"

The Manashakti Research Centre is situated at Varsoli near Lonavla (Bombay-Pune Road, Opp. Valvan Dam) about 3 km. from Lonavla Railway Station or S.T. Bus stand. Working hours - 9 am to 1 pm and 2 pm to 6 pm. (No Holiday). Visit to the Research Centre, either individually or thro' groups is always welcome. Prior confirnation by those coming thro' groups, school/college trips, clubs, mandals, institutions etc. would be mutally more convenient. WELCOME!